

# EAST WEST



# 報西東

THE CHINESE-AMERICAN JOURNAL

PUBLISHED EVERY WEDNESDAY

NOVEMBER 24, 1971

VOLUME 5, NUMBER 46

15 CENTS

## Local firm wins big US building bid

Tom and Tom Construction Company of San Francisco has been awarded a \$310,303 contract to construct a new Social Security District Office Building in Modesto.

The award is part of the \$494,655 federal contracts awarded by the General Services Administration.

GSA Administrator Robert L. Kunzig, chairman of the President's Federal Procurement Task Force on Minority Business Enterprise, said, "This is the first contract awarded for new construction under the Small Business Administration program in the San Francisco area."

The firm, a partnership owned by Chinese-Americans Henry and Stephen Tom, is scheduled to complete the one-floor masonry structure in June 1972. Henry Tom said the contract, which approximates the firm's previous two years in business, "will enable us to increase our bonding capacity and compete for other jobs in the governmental and private sectors."

The Tom brothers have been in the construction business in San Francisco for the past twenty years; they have specialized in remodeling old buildings and have constructed several multi-story buildings in Chinatown.

## Racial count in schools

Teachers counted noses last week in classrooms to see if the noses are white, black, yellow, blue or other non-white.

The principals, in turn, will compile the information this week and forward it to the School District's Central Office where statisticians go to work on drawing the big picture for the entire District. Principals must also send in the racial makeup of their faculties.

No one asks anyone what his race is. It is strictly an "eyeball count." Teachers must determine the backgrounds of their students, and principals the backgrounds of their teachers, solely by observation and by last names.

The racial count is not new this year. The information has been required by the state and federal governments since 1965.

This year, however, the racial makeup of elementary schools takes on special significance because of the District's total integration effort.

Once all the information is compiled, school officials will know just how closely balanced the elementary schools are.

By state guidelines, a school can

(Continued on Page 6)



New York Chinese demonstrate at office of Health and Hospitals Corporation. They were promised a new hospital next year.

## Hospital promised to NY Chinese

NEW YORK — A promise is better than nothing. An official for the Health and Hospitals Corporation promised a group of Chinese last week that a new hospital would open next summer on the Lower East Side even though the corporation had a \$30 million budget deficit.

Dr. Joseph T. English, the corporation president, met with the group after a protest march for better health service that ended in picketing outside his offices at 125 Worth St.

The protestors demanded, among other things, that service be improved at Gouverneur Hospital Ambulatory Care Unit, Gouverneur Slip and Front Street, and that the city speed the opening of a new Gouverneur Hospital.

All facilities at the New Gouverneur, including in-patient care, will be opened for service by July 1972, Dr. English declared, "barring things entering the picture that we don't now know about."

He explained that the opening would mean cutting funds and services at 18 other municipal hospitals because "we know the tremendous need to open the new Gouverneur."

Dr. English told the group that he "totally agreed" with another demand—that more Chinese doctor and medical workers be recruited and trained. He said also that subject to the rules of the Health and Hospitals Corporation board he would agree to establishment of a community board to participate in the new hospital's policies.

He was applauded as he spoke to

the group in a second-floor conference room that was lined with banners of protest, but there were outbursts of disapproval after he left.

Thomas Tam, director of the Lower East Side Neighborhood Health Council, said that Dr. English had not made enough guarantees and that several elderly people had wanted to explain their problems to him.

For example, one woman, wearing a button reading "Hamilton-Madison Senior Center," told a reporter that when she went to the hospital and did not see the one Chinese-speaking person she knew there, she became frightened and left.

The doctors take blood, others complained, but do not explain why.

Mr. Tam, an organizer of the march, acted as translator at the meeting. He explained that the need was not so much for medical workers of Chinese extraction as for people who spoke Chinese.

"We don't want quotas of Chinese workers, as Dr. English seems to think," Mr. Tam said, "but people who speak Chinese to break down the language barrier."

The demand for better health service in Chinatown was said to stem from a health fair conducted in the community by youths last summer. Statistics compiled by sponsors of the fair indicated that the Chinese had a high incidence of tuberculosis, syphilis and dental trouble.

## Asian demands for Seattle schools met

SEATTLE — A black-Asian students' confrontation at Franklin High School pushed school district administrators into responding to the needs of Asian students.

The school, which has an enrollment of 1,662 (45 per cent white and the rest half black and half Asian), has seen an increase in the number of Asian students from Hong Kong.

School superintendent Dr. Forbes Bottomly promised Asian parents, students and community leaders at a recent meeting that he would respond immediately to their demands.

They are:

- 1—One or two Asian administrators, including a vice-principal.
- 2—Additional Asian counselors and community liaison workers.
- 3—Bilingual or bicultural faculty and an increase of 25 pct. in the number of Asians in the South Region district staff.
- 4—Expulsion of students responsible for extortions and beatings "which have brought about the racial tensions which now exist".
- 5—Education of faculty and students around Asian problems and needs.

The meeting with school administrators and the Asian community was the result of a confrontation between black and Asian students at Franklin High.

Students described extortions

and harassment by some blacks at the school. "It goes on all the time," complained Candyce Kaku, a Franklin student. "You can't even go to the bathroom without fear of being beaten up. The blacks don't understand our culture—they make fun of our language. If it was the other way around, what would they do?"

Another student, Robert Woo, said Asians have felt for a long time that there is a problem and are tired or waiting for something to happen. He said Asians either would take care of themselves or the school district would have to do something to help them.

Maxine Loo, who speaks fluent Cantonese and Mandarin, was rehired as instructor of the English as Second Language class. She was on staff last year but was dropped because of budget.

Bottomly said the district has as many as 700 students who can't speak English and that district efforts to help them are reaching only a few. He assured budget next year to mount a program to help up to 1,000 of these students stymied by a language barrier.

The school district is continuing to seek an Asian vice-principal and counselor.

## Restaurant alien raids in NY eased

NEW YORK — Chef No. 1 and No. 2 won't have to worry about lining up against the wall anymore whenever an immigration agent calls.

Sol Marks, New York District Immigration and Naturalization Service director, has informed Chinese restaurant owners his department will take it easy in searches for illegal aliens.

Marks reversed his position of several months ago which saw gung ho raids during busy dining hours at Chinatown restaurants rounding up seamen who had jumped ship.

From here on, he wrote, restaurants, investigations will be conducted with a minimum of disruption of business and disturbances of customers and employees.

Restaurant owners had complained that previous immigration searches had been disruptive, and the investigators less than courteous.

In a letter drafted with the help of Victor H. Li, a Chinese American law professor at Columbia University, translated into Chinese, and directed to Chinatown organizations, Marks says that restaurant owners have the right to forbid searches during business hours, and that, even if a restaurant owner should allow officers to question his employees, the latter have the right not to respond.

Marks' stand seven months ago had been that immigration officers were not required to ask the owners' permission to conduct

searches, but that they did so as a courtesy.

He says that "an alien who fails to respond to inquiries may be subject to arrest, but only if the officer has reason to believe that the arrested alien is in the United States in violation of law and is likely to abscond."

According to the INS, most of the Chinese here illegally are seamen who "jump" their ships in American ports.

The letter from Marks, which will be mailed to every Chinese restaurant in the city, explains that if a restaurant owner refuses permission to immigration officers to question employees, "the officers will leave and will seek to arrange for a visit at a more convenient time and under mutually acceptable conditions."

## DRAMATIC JUMP IN ASIAN IMMIGRANTS

A sharp increase in immigration to the United States from Asia, especially from China and the Philippines, is noted in the current monthly review of the Federal Reserve Bank of San Francisco.

In the 1960-65 fiscal period there were 108,000 Asian immigrants, the bank reported, whereas there have been 232,000 in the five years 1966-70.

In the five years there have been 36,000 from the Philippines, 76,000 Chinese, 28,000 Indians and 26,000 Koreans, it said.



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EAST/WEST, THE CHINESE-AMERICAN JOURNAL, is published every Wednesday by EAST/WEST Publishing Company, 758 Commercial Street, San Francisco, California 94108. Telephone (415) 781-6480. All rights reserved. Printed in the United States of America.

Second Class Postage Paid at San Francisco, California

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Letters  
to the  
Editor

## NEO-YELLOW PERIL

Dear Editor:

Are we back in the era of the Yellow Peril again? So it would seem if one reads the article in the Nov. 17 issue of the S.F. Examiner headlined with "SPY, DOPE LINKS TO CHINESE ALIEN FLOOD." On closer reading the news story turns out to be a vicious melange of innuendos, distortions of fact, and half-truths, based on alleged Justice Department sources.

Following are the main points expressed in the article:

*4200 Chinese "sneaked" into the country annually by jumping ship or were smuggled in. Some of these aliens are engaged in espionage missions or are involved in narcotics traffic.*

Veteran immigration or customs officials will attest to the fact that illegal entries and smuggling of narcotics had long been in existence at U.S. ports and across the border and were not confined to any one nationality. As for espionage did it not occur to the people giving out this information that any Chinese engaged in such work will stand out like a sore thumb in white America? I would have dismissed the notion as being ridiculous except for the fact that this information was offered with venomous intent to poison the minds of the American people against the Chinese.

The annual reports of the U.S. Immigration and Naturalization Service gave figures for the number of deportable aliens in the U.S. located by immigration officers. Since the laws of chance operate equally for the apprehending of Chinese illegal entrants as well as for other nationalities it may be assumed that these statistics will indicate the relative proportion of illegal entrants from various countries.

From this information we find also that even though illegal entries zoomed upward during the period from 1966 through 1970, the number of deportable Chinese located by the authorities remained relatively constant and the percentile figure for the Chinese actually decreased.

| Year | Chinese as % of Total |
|------|-----------------------|
| 1966 | 4.2                   |
| 1967 | 3.2                   |
| 1968 | 2.8                   |
| 1969 | 2.7                   |
| 1970 | 1.6                   |

Why then this hue and cry raised at this time concerning such a small thing? It was no accident that this report was "leaked" deliberately to the press coincident with the appearance of the UN delegation of the People's Republic of China. On the part of the Examiner it was sensational yellow

journalism in the best Hearstian tradition. However, the issue is deeper than mere exploitation of a story by a newspaper for commercial purposes, for the news report is but the latest of several pronouncements by officials and newspaper articles in recent months in the same vein, raising the specter of the threat of "Communist espionage" and hinting that the Chinese in America are a potential fifth column. There is no doubt in my mind that it is a vicious article calculated to foster anti-Chinese feelings and to cast a pall of suspicion over the entire Chinese community in America.

Astoundingly, one major newspaper in the Chinese community seemed oblivious to this obvious fact. The Chinese Times under the banner headline "Chinese Communist spies and narcotics sellers sneaked into U.S. in great numbers" 中共間諜毒販大舉偷關入美

embellished upon the Examiner's article. Whereas the article in English referred to "aliens from Communist China" or "mainland China," the Chinese Times stated flatly that "each year the Chinese Communists sneaked 4200 into the U.S." 中共每年有四千式百人潛入美國

By playing up such a questionable story the editor shows an appalling lack of political perspicacity as to the intent and consequences of such newspaper articles and puts himself in the ranks of those aiding and abetting anti-Chinese elements. Does the Chinese Times think for one moment that the average American can distinguish among Chinese of different political colorations?

We may expect these false issues to be raised again and again in the coming months as communications between the U.S. and the People's Republic of China increase. It is up to us in the Chinese community to protest forcefully every time such malicious stories are printed. The worst thing for us to do would be to bury our heads in the sand and adopt a "don't rock the boat, we've never had it so good" attitude.

H. M. Lai

## BUREAU OPENS OFFICE

The San Francisco Better Business Bureau in joint cooperation with various community agencies has opened a "Self Help for the Elderly" neighborhood office to serve minority consumers in the Chinatown area.

Language aids are available at the office at 3 Old Chinatown Lane. Mr. Charles Mau is the counselor.

## U.S. passports call for allegiance oath

WASHINGTON — Every person applying for a passport will be required to take an oath of allegiance, Secretary of State Rogers ordered this past week.

The Secretary's action followed a July directive by a U.S. District Court that the department decide by Oct. 31 to make the oath mandatory or drop it altogether.

## L.A. COUNCIL INSTALLS BY-LAWS AND OFFICERS

LOS ANGELES — The Richard Wong was elected chairman of the newly-founded Chinese Community Council of Greater Los Angeles on Nov. 15. Other officers chosen were Dr. Mark Leung, vice-chairman; the Rev. Albert English secretary; Bill Hong Chinese secretary; Bea Jue, treasurer. By-laws were also adopted at the meeting.

Elected to "represent the Council on the Council of Oriental Organizations and/or appropriate Asian coalition groups" were Ali Tsou, Peter Hon, Bill Hong, and Ginn Nai Ming.

Council purposes are "to provide a means of communication for discussion of the needs of the Chinese community, to coordinate services and seek funding and solutions to the needs of the Chinese community, to develop and coordinate community resources for the betterment of the Chinese community, to promote the appreciation and understanding of Chinese culture, to work together with other Asian communities in seeking solutions to common problems, and to be a self-determining organization . . . responsible to members in carrying out the stated purposes."

Individuals and organizations the Greater Los Angeles Chinese Community interested in finding out about the Council are asked to contact Richard Wong, Campbell Hall, University of California, Los Angeles, 90004, 825-2975; Paul Louie, room 1184, 320 Temple St., Los Angeles 90012, 628-9211, ext. 63579.

## WIDOW OF FORMER SHANGHAI MAYOR DIES

LARCHMONT, N.Y. — Madame Yun Huang, widow of Gen. Huang Fu, one-time foreign minister of the Chiang Kai-shek government and mayor of Shanghai, died Nov. 15 at her home, 23 Allen Road. She was 77.

Mrs. Huang was the author of a book of memoirs published in Taiwan in 1969. Early in her career she taught Chinese literature and philosophy in Shanghai. She settled here in 1951.

Surviving are a daughter, Ms. Hsi Chih Chiu of Larchmont; a brother, Dr. Shen Yi, a Taiwanese diplomat; a sister, Mrs. Shin Yun Chien of Peking; a stepdaughter, Mrs. Y. F. Shen of Taipei, and four grandchildren.

## HONOLULU CHINESE PREFER THE OLD

HONOLULU — Honolulu Chinatown residents prefer the old buildings rather than construction of new ones as the area redevelopment gets under way, according to Henry P. Thom, a spokesman for the citizens' advisory group.

Thom said, "Our stand is for rehabilitation wherever possible," explaining that new construction would drive many residents and businesses out.

## EDITORIAL

### HOW NOT TO STUFF A TURKEY

Rattling the keys on this eve of Thanksgiving we conjure a homey scene. Picture a roasted T-bird reclining on a silver platter, flanked by candelabra. The master of the house says grace. Amen. Electric knife in hand he carves the bird into uniform slices for the gathered who prefer the dressing than the meat.

The painted sign on the window of a Kearney street restaurant offers "Complete Turkey Dinner \$1.45". The window is steamy and the counter greasy. Wipe your knife, fork and spoon. No one talks, each person locked in a world of his own.

They huddle in a long line outside the church hall. Inside, the men sit and eat. There is turkey on the platter, a piece of yam.

This is the day the nation sets aside to thank the Creator for His blessings. Yet, the only thing we seem to do this day is to stuff ourselves with food.

What have we to be thankful for? Chinatown is a ghetto of ills. Our young people slaughter each other on the streets. Our grocers in the neighborhoods are killed and robbed. Our TB rate is high. The school is insensitive to our students' needs. The children have little place to play and grow. Our elders can find few decent places to live at a price they can afford. Our workers in the sewing factories work for pittance wages.

On this Thanksgiving eve we are grateful for the few men of goodwill in our midst who share their gifts. The students, the workers, the professionals who give of their time and talents to help others.

You, who "have it made", what have you to give, what have you to share?

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# WHAT IT IS

An idea a day

By JERRY LEE

The story of the Chinese in America can perhaps best be illustrated by studying the personalities and institutions that have been part of its history. A factor which molded much of the face of San Francisco Chinatown in the 1900s centers around Old St. Mary's Church. What Life magazine publicized in November, 1936, as "the only Chinese parochial school in the United States," which has come to be known as "Sing Ma Li," or by her English equivalent of St. Mary's. The laying of the cornerstone was December 8, 1920, and the official opening was "Holy Family Catholic Chinese School and Social Center." Besides being historically significant to the Chinese here this article is so timely because it comes at a time when St. Mary's is celebrating its Golden Anniversary. The festivities include a White Christmas Mass on December 4 and a High Mass and Anniversary Banquet on December 5. Although the opening of the center was August 1, 1921, the story of St. Mary's and her close relationship with the Chinese community began much earlier.

In the Year of the Hare 4601, or 1903, a newly ordained priest, Father I. Stark, was appointed to the Paulist Fathers' Chinese Apostolate in San Francisco. This brought him home to the city of his birth, to a Chinese community filled with indifference. By now, the Chinese had faced decades of racial, economic, and social persecution at the hands of Americans and the United States and they had long retreated to a close-knit community, isolating themselves from other races.

In the previous century, the U.S. government had passed the Exclusion Act of 1882 and the Chinese were well aware of its impact and meaning. In short, they could not become citizens, could not vote or own property, felt the animosity of the trade unions, and were subject to the antagonism, sometimes silent and sometimes not-so-silent, of numerous individuals outside the Chinese community.

With these obstacles in his path, Stark somehow managed to persuade a few Chinese people, who had probably let their curiosity get the better of them, into the basement of "Dai Chung Low" or Old St. Mary's for instruction in the faith. The Chinese named Old St. Mary's "The Church of the Big Bell."

In the following two years, the Sisters of the Holy Souls, dedicated to service among the poor, arrived and with the help of a China-born Asian nun, Mother St. Ida, helped to strengthen the early Chinese mission. A Clay Street house was donated by an Irish-Catholic man. Mother St. Ida came to Chinatown every day to direct a kindergarten class. The nun became widely known and trusted in the community because she spoke Chinese, a trait that led to mothers themselves attending classes to learn English from the friendly sister.

In 1910, Father Charles Bradley was named to direct the ever-growing Chinese Apostolate and embark upon a two-decade "labor of love" with the Chinese. Father Bradley devoted his entire self to his new-found home and provided untiring guidance to hundreds of Chinese of all ages. Because of this, he became known not only in the community, but throughout San Francisco as well, as "The Apostle of the Chinese."

Because the old Clay Street Mission was destroyed in the 1906 San Francisco earthquake and fire, Father Bradley and Mother St. Ida established new headquarters on the corner of Clay Street and Waverly. It was at this mission that Dr. Chu Chew Shong, a pioneer in San Francisco Chinatown, came for instruction in religion. He never left St. Mary's and became a prominent member of the community, dedicating his entire life to service and advancement for the Chinese in foreign America. Born in China, Dr. Chu was to become president of the Chinese Six Companies, president of the Four Families, president of the Hong Chow Ben Association, an officer of the Chinese Chamber of Commerce, and an official appointed by the Chinese Government to the Overseas Chinese Commission of San Francisco.

In the decade between 1910 and 1920, another China-born Eurasian, Mother St. Rosa, came to San Francisco, and assisted Mother St. Ida and Father Bradley. The mission also moved to Washington Street, was quickly moved again when growing numbers of Chinese sought services. The site was a building on the corner of Stockton and Mason streets. During this decade, conversions were relatively few compared to the numbers of Chinese in the community. Perhaps the greatest obstacle for the new converts was the requirement Father Bradley imposed upon them: they must resign from the Tongs, that is Chinese Secret Societies. Another deterrent was inevitable, and in 1920 the problem was solved. Mr. Anthony Chan arrived from Canton in the process bridged the language gap. He was a native Chinese Christian, and the Chinese in San Francisco could now hear their pastor preach to them fluently in their own tongue. The year 1920 also brought about the fulfillment of the dream of a permanent building to house the Catholic Chinese School and Social Center.

Next Week: An Overview of Those 50 Years, 1921-1971.

# Minorities drug abuse

LOS ANGELES — Young Asian-Americans who turn on to drugs were discussed at a recent USC School of Social Work seminar conducted by Prof. John G. Milner.

Recounted here are some of Prof. Milner's observations:

The young Asian-American who turns to drugs is in a sense following a cultural tradition. Asian countries have a long history of drug use, mostly of drugs which are repressive. This pattern is followed by those Asian-Americans who use drugs. They are most likely to turn to the depressants, or "downers."

This is in rather stark contrast to the Caucasian majority, whose drug users largely tend to favor alcohol, stimulants, "uppers," which release inhibitions rather than repressing the personality.

Milner said drug use is implicated in the suicide rate of Asian Americans between the ages of 30 to 60 — twice as high as the national average.

"Typically, when an Asian-American turns to drugs it is to help himself handle his personal problems. And when some of these find no solution in the drugs, they resort to suicide."

"Some Asian American young persons feel caught in their culture," Milner said.

"Asians have the reputation of being social conformists. In

American society there's that expectancy. The schools expect the Asian American student to be a scholar, a person who never misbehaves. Their own parents, many of whom have retained the old country culture and traditions to a considerable degree, also expect docility and conformity.

"Very often, young Asian-Americans feel they're denied full citizenship. They want to be treated as other young people are, yet that is not done, all too frequently."

"When this pressure from society at large and from their own families mounts, some turn to drugs," Milner said.

## MEETING TO FEATURE CHINESE TEACHERS

The California Association of Teachers of English to Speakers of Other Languages (CATESOL) seeks to spotlight the Chinese at its semi-annual meeting in San Francisco next March 17-18. CATESOL membership chairman Dr. Frank Voci hopes that Chinese involved in English language programs will take advantage of CATESOL's connections with State officeholders.

Accordingly, Voci is hoping for mass Chinese participation at the March CATESOL convention. Demonstrations, products, position papers, programs, speakers, discussions, and booths are some of the desirable inputs Voci hopes for from every public and private English language program in San Francisco.

Claudia Jeung, Beverly Ng, John Lum, and Bill and Jeanette Kim represented the Chinese at the first planning meeting held at the Hilton Hotel.

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## ANGLICANS TO ORDAIN TWO WOMEN PRIESTS

LONDON — Two women in Hong Kong will become the first women priests in the Anglican Church, an official announcement said on Nov. 15.

The women are Miss Jane Hwang Hsien Yuen and Miss Joyce Bennett. Both are to be ordained in Hong Kong, where they are active in Anglican Church affairs.

As the mother church of the world's 47 million Anglicans, the Church of England announced the decision made by the Hong Kong diocesan synod.

The ordination of the women priests is certain to arouse controversy among Anglicans. A world Anglican conference in February decided, by a one-vote margin, to endorse the Hong Kong diocese's plan.

Miss Hwang, born near Canton, is vicar of Holy Trinity Church in Hong Kong and principal of the Yeuk Wing primary school.

Miss Bennett was born in London and was sent to Hong Kong in 1949. She has been principal of St. Catharine's girls' school. Both women already have been ordained deacons.

## DR. GUEY MARK NAMED GOLF PREXY

STOCKTON — Dr. Guey Mark will preside over the Stockton Chinese Golf Club for 1972.

Other 1972 officers are Bill Toy, vice president and handicapper; Keith Wong, treasurer; Holden Wong, secretary; and Margie Lee, tournament director.



# CHINESE WORD-A-DAY

BY GORDON LEW

The word "thunder" has two parts. The upper part is the word "rain," which resembles a pump with four drops of water in it. The lower part is the word "farm" or "field." As you can see, this is actually a vivid picture of a rainy day at the farm. Thunder strikes very frequently on such a day. When you write this word, be sure to say it aloud. You'll then discover an interesting experience: The word looks like a gloomy day and sounds like thunder. Put them together and you'll agree that the Chinese language is not only artistic and musical, but it is also dramatic.

"Thunder rain" is a thunder storm. "Thunder whip" is a stroke of lightning. "Thunder drum" is a special drum with six sides. Each side has its own drumhead. It is hung up on a hook in the same way we hang up a bell. In ancient times the thunder drum was used exclusively in heaven-worship rituals.

In Chinese, raining is "down



Cantonese  
LOE-UE

Mandarin  
LEI

rain," snowing is "down snow," but in many parts of China thundering is "walking thunder." Chinese legends share with many other lands a belief in the thunder god. Therefore, thundering is described as the thunder god taking a walk.

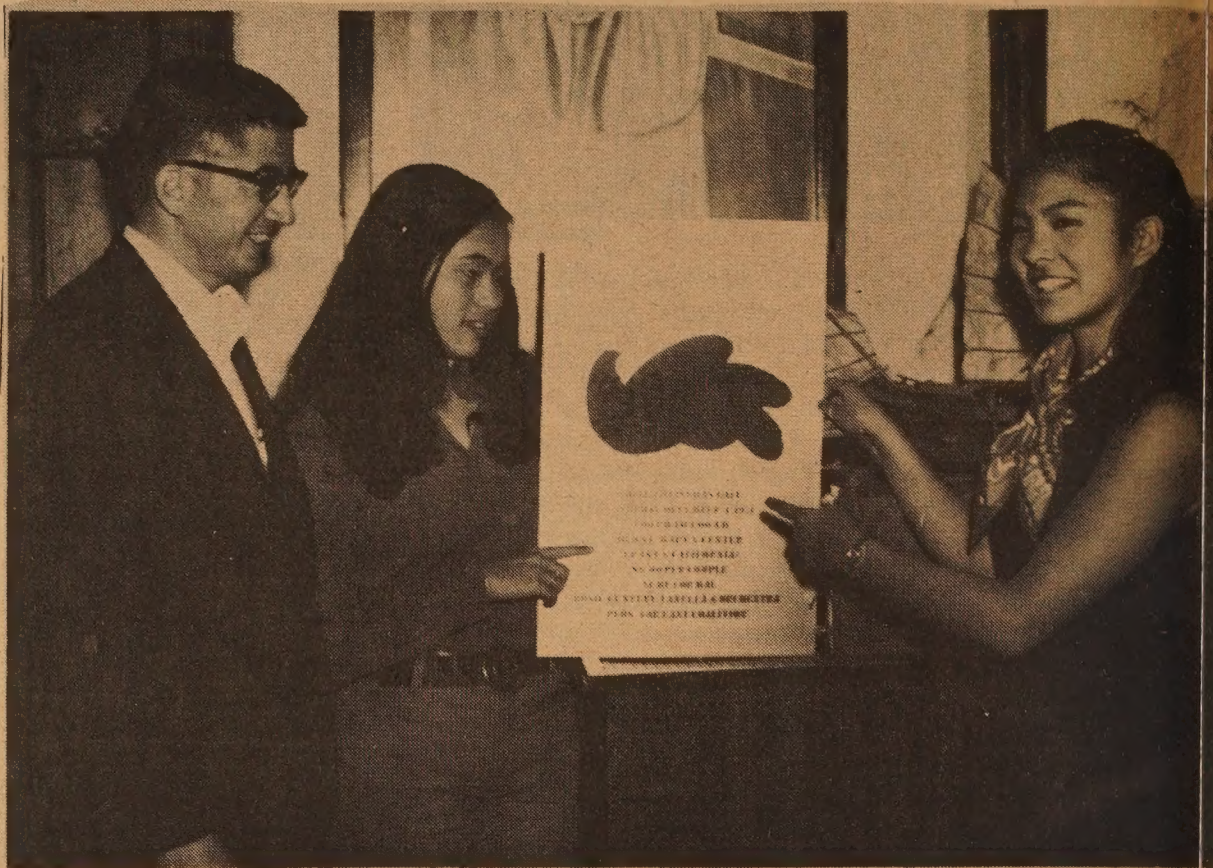
"Guess what is 'fish thunder'?"

If you can't figure that out, try "land thunder" or "water thunder." I hope you don't think that I'm trying to pull your leg, but "land thunder" is a land mine and "water thunder" is a sea mine. "Fish thunder" is a torpedo. Therefore "fish thunder boat" is not a fishing boat, but a torpedo boat.

How would you like to go fishing one day and end up joining the navy?

Doing what?

Serving in a fish thunder boat planting water thunders, of course.



Chairman Stanley Chin and Wanda and Gayle Wong point out Dec. 4 as date of White Xmas Ball. Next is St. Mary's Mission's 50th anniversary mass at Old St. Mary's Church at 11 a.m. That night a banquet is at the Empress restaurant. (Kem Lee photo)

## INSTITUTE SPONSORS RESEARCH PROGRAM

OAKLAND — The East-West Institute, Inc. is a California non-profit corporation dedicated to the principle of service to the East Bay Chinese community.

Established in 1969, the Institute has conducted courses in vocational training, and it is currently the sponsor of a half-million-dollar federal research program in the teaching of English as a second language.

The following individuals serve as the institute's directors: Edward B. Wong, Dr. Raymond Eng, Rev. James Pun, Pak Hoy Wong, Harry Jue, Fred Taber, Dr. Joseph Lee, Dr. Forrest Michell, Dr. Edward Chook and Walton R. Lee.

## FAMILY PLANNERS ANNOUNCE OPENING

Chinatown-North Beach Family Planning Educational Services, Inc. is accepting résumés for the job opening of project assistant.

The major responsibilities of the job include administration, program development, client contact in-service education and training of staff, training for professionals and paraprofessionals of other agencies and individuals, and budget. The person will perform duties of and take responsibilities of directorship in the absence of the director.

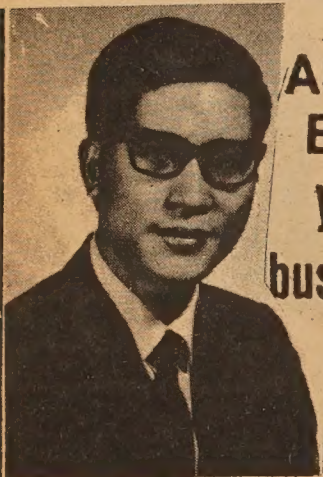
Primary qualifications are to be bi-lingual and a graduate in nursing, social or administrative fields. Send résumé to Effie Chow, 874 Pacific Ave., S.F. 94133.

## BILINGUAL TRAINERS SOUGHT BY MEDICAL SERVICE

North East Medical Service (NEMS) is now receiving applications for the position of trainees. These trainees will become Community Health Aides upon the completion of the training program. Applicants must have bilingual ability in English and another language which is utilized by a particular ethnic community in the Chinatown-North Beach area (Cantonese, Tagalog, Italian). It is desirable that applicants be aware of the cultural and ethnic needs of these particular groups. Salary range for the trainees is \$4,000 to \$4,800.

When the trainee has completed the training program and become a Community Health Aide, he will work under the professional supervision in the NEMS program which will include working with physicians, nurses, dentists, and other health providers in bringing about comprehensive health care to the patient and his family.

Job description and application may be obtained at the NEMS Administrative Office at 615 California Ave., San Francisco, or the Human Resources Development office at 661 Commercial St., San Francisco. Deadline for filing of applications will be Dec. 2, 1971.



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By Jade Fong

## MAINLANDERS VS. TAIWANESE

As to the political power in Taiwan, Chiang and the Mainlanders had that power indefinitely over the Taiwanese, as there is no election participation on the part of the people of Taiwan. It is understood by all that Chiang serves for life and nobody questions this, and although 12-12½ million of the 14 million Chinese living in Taiwan are local islanders, the Mainlanders continue to rule in the assembly. Thus, obviously, the Mainlanders, although the intruders, the elite and the Taiwanese, the lower class. And as usual, the oppressed do not get along with the oppressors. The hatred for the Mainlanders originated in 1945, after the defeat of the Japanese. Chiang had saved the Taiwanese from the Japanese oppressors and would have won the gratitude of the people except that he made the mistake of appointing a tyrant to govern over the Mainlanders. Again, the people were oppressed and there were more mass killings of the Taiwanese. Then in 1949, Chiang and his people moved in Taiwan. Because of the Taiwanese' bitter past and of the different languages of the two peoples (Mainlanders and Taiwanese) who do not speak the same dialect, the Taiwanese accepted the Mainlanders' rule with distrust and resentment. And even today on Restoration Day (the restoration of Taiwan to China), threats against the lives of Mainlanders are still made by Taiwanese.

Of course, on a social level, the two classes do not mix. For example, on the college campus Taiwanese and Mainland students do not socialize. And if a Mainlander should marry a Taiwanese, it is considered a step down the social ladder.

It is ironic that although Chiang's government rules the island and propagandizes to the people constantly, the majority of the people, namely the Taiwanese, have no interest in Mainland China, let alone the recovery of the Mainland. They have lived on the island for over 30 years and knew nothing about the Mainland until Chiang arrived. Given a choice, they would probably not choose Chiang or Mao, but chose to be left alone on their island to live as they have in the past, which is not a poor or bad life at all. And provided that Communist China does not step in, they can achieve this, as Mainlanders are doing everything possible to prepare for a mass exit should Nationalist China fall. (This is not difficult as it is known that "red envelopes of money" can get fast results from the government on any needed task.) Already, many children of Mainlanders are studying abroad, and once they taste the different life abroad, they do not usually want to return to Taiwan, and there are ways of staying abroad indefinitely.

## THE CHINESE-AMERICAN IN TAIWAN

What is life in Taiwan. How does a Chinese-American fit in? At first, it will be very difficult to adjust to the standard of living. Taiwan is clean by far. The streets are dusty and many places are infested with large cockroaches and rats. Tourists are always warned to get all their shots taken regularly, boil all water, wash all foods carefully, and have their servants take physical exams before hiring them. The climate is humid and stifling hot in the summer and there are typhoons and heavy rains. But given time, you can learn to live with all these inconveniences.

Also, given time, you can learn to do without nice soap and toilet paper, well-made appliances, European furniture and dishes, and any other "luxurious" import you can think of. (Taiwan cannot make these things because of lack of natural resources on the island and cannot afford to import them from other countries.) And as you learn to do without these things, you learn you can do without some of the comforts of life that you have always taken for granted.

But in giving these things up, you do gain an understanding of Chinese culture and of the Chinese way of life in Taiwan. Also, in most cases, you would have experienced the warmth of the people in welcoming an overseas Chinese home and in trying to make you a member of their family. (Although it may be your first visit, to the Chinese you are "returning" home.)

You would have also discovered that although in America you are never considered "Chinese" or "American of Chinese descent," in Taiwan you are considered a "foreigner" as much as a white American because you have the ways of the Americans and because you cannot speak Chinese as well as the natives. You are a foreigner, but you are not considered an American to the natives, because to them, an American is white and it is hard for them to understand that America is a polyglot culture and is made up of many races, so that an American can be of any ethnic race.

As a result of your experiences, you will also have realized that Taiwan (Taiwan or Mainland) cannot be your home. Home is where you're born and raised, where you've learned and accustomed yourself to the ways of that land. To be Chinese would mean having to begin the long process of total assimilation into a way of life. It would mean having to go through the intense process of learning to be Chinese, and only a new-born baby can achieve that.

## ENGINEER ELECTED TO SACTO SCHOOL BOARD

By WALLY LEE

SACRAMENTO — Native San Franciscan Thomas Chinn put on a "smile" campaign and won himself a seat on the Sacramento City School Board Nov. 2.

Chinn, the first Chinese ever elected to such an office in the capital city, was the only non-incumbent in a field of 24 candidates to garner enough votes (24,393) for one of the four vacant seats. There are seven seats on the board.

The 45-year-old engineer with the California Air Resources Board put on a campaign in which many of his bright red lawn signs with the smiling face disappeared.

Chinn received a number of organizational endorsements. They included the Sacramento Central Labor Council, the executive board of the Cannery Workers and Warehousemen Union Local 857, Teamsters Chauffeurs and Helpers Local 165, American Federation of Teachers Local 31, and the Citizens for Better Government group. Chinn received editorial endorsement from a daily afternoon newspaper, the Sacramento Bee.

Entering the school board race with a background of community service and school advisory activities, Chinn served on the board of directors of the Children's Home Society, the Sacramento Area Mental Health Association, and the Community Services Planning Council. He has been a member of several advisory groups to the school board.

Reared in San Francisco's Chinatown on Commercial Street, Chinn, the youngest of 12 children, moved to Sacramento in 1949. Both his parents are deceased.

Married and the father of three, he received a B.S. degree in mechanical-industrial engineering from UC Berkeley and a doctorate in law from McGeorge School of Law, University of the Pacific. He was selected Engineer of the Year by the Sacramento Valley Engineer Council in 1970.

After his election to the board, Chinn emphasized he would "be working to restore the image of our educational system," and that he would "make myself available to the public so I can find out what they think. I have met some real good young voters, and I hope to convince them to serve in an advisory capacity to me."

## LONDON TIMES SAYS 18,000 FLEE CHINA

LONDON — At least 18,000 Chinese refugees, mostly under 30, have escaped from the Communist-held China mainland into Hong Kong during the first ten months of the year, according to a Times of London report from the British colony.

The report said that the total number detained by the Hong Kong police from January to October of this year was 4,500, many of whom braved the perilous four-hour swim to Hong Kong.

Since the organized Red Guard violence in neighboring Macao in 1966 compelled the Portuguese authorities to make concessions, the report added, all arrested escapees in Macao have been handed back to the Communist border guards.

## China's Delegates to U.N. Are Listed, With Job Titles

A list of the members of the People's Republic of China's delegation to the United Nations was made available last Thursday. The names were provided with their job designations, but the specific duties of each member have not been disclosed in every case. For example, Kao Liang, who is listed as a "secretary," has been acting as coordinator and press officer for the delegation.

The list is as follows:

**CHAIRMAN OF THE DELEGATION**  
Chiao Kuan-hua  
**VICE CHAIRMAN OF THE DELEGATION**  
Huang Hua  
**REPRESENTATIVES**  
Fu Hao Hsiung Hsiang-hui Chen Chu  
**ALTERNATE REPRESENTATIVES**  
Tang Ming-chao Hsing Suang-yi An Chih-yuan Chang Yung-kuan Miss Wang Hai-yung

### SECRETARIES

|                |                 |
|----------------|-----------------|
| Kao Liang      | Yuan-hsing      |
| Chia Tzu-cheng | Liu Chung-jan   |
| Hsu Hsin-hsi   | Li Wen-chuan    |
| Lin Chia-sen   | Miss Li         |
| Chou Nan       | Sung-ling       |
| Ting Yuan-hung | Miss Chang      |
| Cheng          | Fan-chih        |
| Wu Miao-fa     | Tang Wen-cheng  |
| Chao Wei       | Hou Chih-tung   |
| Kuo Chia-ting  | Chang Hsi-chang |
| Wu Tsien-min   |                 |

### ATTACHES

|                 |               |
|-----------------|---------------|
| Shih Yen-hua    | Liu Tung-hai  |
| Ho Liang-tsa    | Kuo Pu-yuan   |
| Wei Wen-chi     | Miss Ni       |
| Shih Chung-chi  | Hua-ming      |
| Chu Ssing-chuan | Chen Yung-hua |
| Tsou Yi-min     | Yu Mei-an     |

### DIPLOMATIC COURIERS

|                |               |
|----------------|---------------|
| Tien Jung-tsen | Liu Chen-piao |
|----------------|---------------|

### STAFF MEMBERS

|               |                |
|---------------|----------------|
| Chang Yun-yi  | Cheng          |
| Yin Hsiu-peng | Yuan-sheng     |
| Chang Tien-en | Yang Yin-liang |
| Li Chen-fei   | Wang Hsi-tsang |
| Chi Chang-hsi | Ma Chang-shan  |

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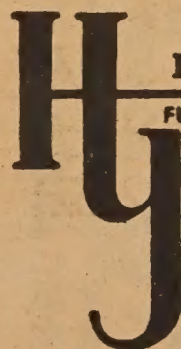
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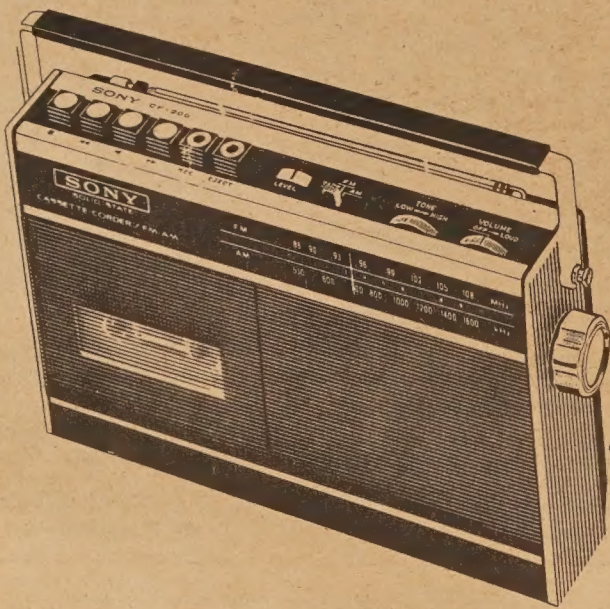
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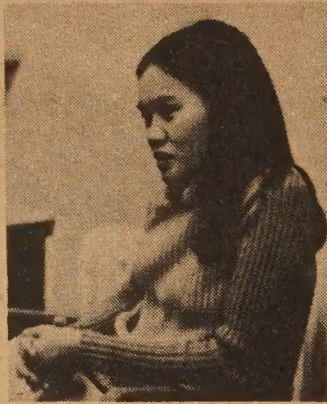
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### DIANA GONG EDITS IRCR NEWSLETTER

BERKELEY — Diana Gong, 22, a recent UC Berkeley sociology graduate has been appointed editor of the Institute of Race and Community Relations' newsletter, IAHQ: The Word.

Miss Gong, who comes from Madera, Calif., was an active collaborator of the Asian Women's Journal, a publication of the Asian Studies Division of the Ethnic Studies Department on the university campus.

Diana also currently works as a tutor-advisor to CAL's Economic Opportunity Program and conducts a section in the Asian Studies Department. Diana replaces Simi Lee, who has recently resigned to accept a full-time position in the high school district of San Mateo.

### ASIANS SOUGHT FOR U.S. INTERNSHIP

WASHINGTON — Asian Americans are encouraged to apply as a White House Fellow, a one-year internship at the highest level of federal government.

Each year between 15 and 20 outstanding young Americans between the ages of 23 and 35 are selected.

They are assigned for one year starting from September, as assistants to Cabinet officers or White House staff.

White House Fellows are designated by the President upon recommendation of the President's Commission on White House Fellows. National finalists are recommended by regional selection panels.

Nominations may be made by an organization (normally the employing organization) or group having special knowledge of the nominee's abilities and potential.

Applicants must be U.S. citizens. Federal government employees are not eligible except for career personnel of the Armed Forces. White House Fellows receive a government salary of up to \$25,867 a year, based on previous education, experience and earnings.

Deadline is Dec. 15 for the 1972-73 class. Letters should be addressed to the Chairman, Commission on White House Fellows, The White House, Washington, D.C. 20500.

### BAKERSFIELDERS HOST SCHOLARSHIP BENEFIT

BAKERSFIELD — The 25th annual Scholarship Fund Benefit of the Bakersfield Chinese Women's Club will be held Saturday, Nov. 27, at the new Bakersfield Inn. The evening will begin with dinner at 7:30 and follow with dancing to the V.O. 5 Combo.

Co-chairmen Mesdames Wendell Lum and Citron Toy said a \$25 money lei will be given away along with other door prizes. For reservations call Mrs. Lum at 832-0987 or Mrs. Toy, 832-3756.

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### COUNT

(Continued from Page 1)

vary 15 percentage points in the racial makeup of the District. The total student population must be racially balanced.

With a drop in elementary school enrollment, however, of more than 6,000 students this year, public schools are bound to be imbalanced. According to the District's latest figures, 3,000 students are enrolled in "freedom schools," half of them are Chinese.

If a school or a particular classroom is found to be racially unbalanced, students may have to be transferred to other classrooms.

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一、在北海岸比街現有建築完成柏文一座內共有四部，分三睡房兩部，一睡房兩部，大車房，建築現代化，最合業主居住。歡迎樓業交換。  
二、美慎區近十四街及孖結街兩夫列，一部六房，一部五房，車房。新天面，新水喉。平賣三萬二千元。

### 華埠中心四部柏文出賣

三、天寅街近美臣柏文樓一座，內有三部一睡房，一部兩睡房，取價六萬九千五百元。  
四、上尾慎區有新建住宅數間已經完成，內分三睡房兩個半浴室，全新地氈大交際廳建式齊備，近U.S.E.大市場，學校，交通便利由華埠駕車，只十餘分鐘。

五、在三街火車站工業區附近有好地位，小型咖啡餐室一間，平租最合夫婦經營，勿失良機取價四千五百元。  
四、華埠裕尾慎街有棧房出賣，面積約一千八百方尺。

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## ASIAN AMERICANS FORM RICHMOND ALLIANCE

Parents and teachers in Richmond, California, met last March to express their concerns pertaining to the needs and problems facing Asian American children. From this group, the Alliance of Asian Americans was organized.

From the first few meetings, parents and teachers agreed upon these ideas:

Asian American children have unique problems. Because of the stereotype of a conscientious high achiever, educators have not been aware of the needs of Asian children. What of the Asian child who does not fall into this lovely framework? His teacher is incredulous, likely to find him incorrigible. What of the young Asian student gifted in music or art? Asian parents traditionally stress the sciences. An advisor, not acquainted with the differences in values, may unwittingly cause many conflicts and frustrations by his counsel.

Thus, the objectives of the Alliance of Asian Americans are an Asian American curriculum supplement, Asian languages for credit, in-service training for teachers using Asian studies materials, availability of resource people, and multi-media aids.

This summer administrators of the Richmond Unified School District met with AAA's educational relations committee. The administrators commended AAA on its responsible approach to meeting the needs of Asian students and suggested they begin work on materials evaluation. More parents, students, teachers and others interested in the Asian experience in America are needed to create a truly excellent set of materials for the students of Richmond schools. President of the Alliance for the term effective last July 1 is Elbert Yip. The vice-presidents are Al Okuhama and Dennis Makishima. The Alliance of Asian Americans is now soliciting membership from adults, students and entire families. Further information concerning the Alliance can be obtained by writing to: Alliance of Asian Americans, c/o Mr. Elbert Yip, 730 Castilla Ave., Richmond, CA 94805.

## YWCA CHINATOWN TOUR VOLUNTEERS SOUGHT

Volunteers are needed to restructure the Clay Street YWCA Chinatown tours.

The project has a dual purpose, to raise funds for the YWCA's Community Services and activities and to inform outsiders on Chinatown's history, cultures, problems, needs, and its people.

Interested people who want more information can come to the YWCA or call 982-3922 and ask for Marion Kwan.

## OPTOMETRISTS DISPLAY THEIR TEAM APPROACH

NEWPORT BEACH, Calif.—The President's Council of the California Optometric Association (COA) was held here recently with Dr. Robert O. Dondas, state president, of Laguna Beach, presiding, and Mrs. Kenneth P. Lee of Napa, president of the State Auxiliary, presiding at the women's meeting. Mrs. Lee is the first Chinese woman to hold that office.



Winter is to be saluted by "little frost fairies" LeAnne Gee, Karen Mays, and Denise Pasquini in the Oakland Children's Christmas Pageant, Sat., Dec. 11, and Sun., Dec. 12, at the Oakland Municipal Auditorium. Show tickets are available at the Sherman Clay Box Office, 2135 Broadway. (Oakland Tribune photo)

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## EAST-WEST CENTER

## Nisei executive resigns over 'bias', chancellor seeking more Eastern input

HONOLULU — An executive at the East-West Center's Cultural Learning Institute has resigned her position because of what she charges is "racial discrimination" against Asians at the Center.

In an interview with the Honolulu Advertiser, Dr. Agnes Niyekawa-Howard, who is of Japanese descent, said she resigned her post of research-coordinator on Aug. 31 because of "subtle, condescending" discrimination.

She said that 14 of the 15 top executive slots at the Center are filled by "haoles" and that of the Center's five institutes, only one is directed by an Asian (Dr. Hahn-Been Lee of the Technology and Development Institute).

She said a personal survey of the Center's yearly "Bulletin" showed about 60 per cent of the photos with "haoles" giving lectures and

Oriental listening.

"The focus of the picture was the Oriental looking up," said Mrs. Howard. She said the only photo that had an Oriental in the lecturer's position was one of Dr. Lee.

"He is being treated as an exception because he is seen as the future president of (South) Korea," she said.

"The ratio of Asians to Americans at the Center is 2 to 1. There should be just as many Orientals giving lectures as haoles," she said.

She also said there are orientation programs for incoming Asians, but none for Americans going to Asia. "It's as if the Americans were by nature better equipped to go to a foreign nation and function," she said.

East-West Center Chancellor Everett Kleinjans said: "We are working to correct the situation. You can't change an organization overnight."

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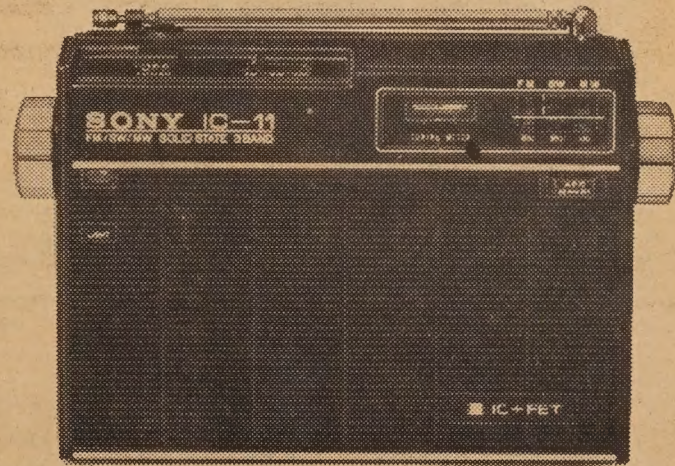
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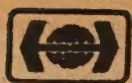
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## PAINS OF BIAS RECALLED

The following is a speech given by Susan Shinagawa, a tenth grader at Richmond High School:

One of the worst crimes of the world is that of prejudice. But when prejudice is linked with war and government constitution, can a nation such as the U.S. hold to its title of democracy?

What about the struggle of the Japanese citizens of America? What about the way the U.S. government has abused the Japanese-Americans?

The plight of the Japanese began in the late 1800s, beginning with an anti-Chinese labor movement, which later became the anti-Japanese movement. Labor unions, businesses, and politicians working against the Japanese sprang up all through the U.S. In 1901, the U.S. Industrial Commission wrote that the Japanese "are more servile than the Chinese, but less obedient and far less desirable. They have most of the vices of the Chinese, with none of the virtues. They underbid the Chinese in everything, and are, as a class, tricky, unreliable, and dishonest...."

During World War I, the propaganda against the Japanese slowed down because Japan was allied with the U.S. But no sooner had the war ended, but politicians and others reassumed their anti-Japanese roles.

So by the end of the depression decade, the genesis of the stereotyped Japanese was completed. Set was a stage for the exodus. Upon the opening was December 7, 1941.

Japan had successfully carried out a surprise attack on the U.S. at Pearl Harbor.

The fright, the hatred and the semi-guilt feelings were almost immediately and widely known among the Issei and Nisei (first and second generations of Japanese) in America.

Many people were already growing suspicious of the Japanese-Americans, and such things as "Slap the Jap" and "Damn the dirty Jap, get rid of him before he gets rid of us," were creeping into more and more conversations among "white" Americans.

But the Japanese proved to be patriots. The JACL, formed in

1928 by a group of Nisei, wrote a letter to the President of the U.S. concerning the attack at Pearl Harbor. Within its context was this section:

"In this solemn hour we pledge our fullest cooperation to you, Mr. President, and to our country. Now that Japan has instituted this attack upon our lands, we are ready and prepared to expend our fullest effort to repel this invasion, together with our fellow Americans."

Unfortunately the letter was ignored and, close to a year later, an evacuation notice was issued to 75,000 Americans of Japanese descent. These notices were posted all along the West Coast of the U.S., informing the Japanese-Americans to evacuate their homes, taking with them only bare necessities when they reported to certain detention camps. These camps had poor and unsanitary conditions, existing in the cold of the mountains or the heat of the desert.

The quiet Americans left their homes without the need of force, however, sadly and disappointed at the country they chose to abide under. A few protested, saying

that is was illegal, unconstitutional, and, in fact, immoral. But who listened to the "dirty Jap" then?

Many were given a choice: to stay at their present camp throughout the war, or to be moved to a camp with others who, like themselves, gave up their American citizenship.

My father's family gave up their American citizenships. They were sent to a camp with sickly living conditions, with a steady diet of rice and onions, twice a day. A family of ten, they lived in a one-room, carelessly built barracks. After the war, they remained in the U.S., to regain their citizenship seven years later.

My mother's father was immediately taken by the FBI, because he was a community leader, and they feared that he may have had secret connections with Japan. They later found out the contrary and released him, after the war. Meanwhile the rest of the family stayed at an evacuation camp until the end of the war.

Why was the U.S. afraid of the Japanese in America? Because the U.S. government was uncertain of their loyalty to the country. After all, they figured... well, "a Jap's a Jap." But mainly because the Japanese were different. They were yellow and not white.

And why didn't the U.S. government evacuate the Germans and Italians of American citizenship, also? True, some of the Germans and Italians were requested to change their place of residence by private apartment owners. But still, they were free. The answer here: again prejudice plays an important role; the Japanese were yellow and not white.

Why did the U.S. single out the Japanese for four years of hardship and suffering—sure as hell? Think about it.

In my opinion, the U.S. was afraid of the power they had seen in Japan during World War I, the Russo-Japanese War, and now World War II. They were afraid to face this new nation in accepting it as a world power. And once again, all the anti-Japanese propaganda paid off. The Japanese were always different, even from their very first experiences in the U.S. And the U.S. government was going to see that they would always be different. The U.S. government was just foolish enough to satisfy the evils of the white population of the U.S.

What is the constitutionality of such an act as was committed by the U.S. The Constitution of the United States of America states that all legal citizens of the U.S., unless under martial law, are guar-

## FORUM

anteed the equal rights of Americans. Important men did write up the Constitution with Amendments and the Bill of Rights so that the people of the U.S. could throw it away when they decided to take away the rights of an American minority.

Many cases were presented to the Supreme Court. Some cases were lost, but many Japanese won their cases over the U.S. government. Unfortunately, money can make up for the wasted four years of a man's life.

Just recently, however, the U.S. repealed the Title II Act, prohibiting the use of an emergency concentration act.

Can the U.S. hold to its title of democracy? The government is just starting to fight for true democracy. Do you think we can succeed? Think about it. It's a very trying question which takes a great deal of thought.

Some of the American population are still prejudiced against the Japanese as a result of Pearl Harbor. But these people never stopped to think about the results of Nagasaki and Hiroshima.

If a similar circumstance, such as World War II and the Japanese evacuation, should ever exist again, I hope and will fight for the consolidation of all the people of the U.S., so that this may never happen again.

I would like to conclude with a poem I wrote, entitled "Sunday... Young Star."

And there, shines the single light of a beautiful, bright, young star;

Reaching out for freedom—  
A new birth, a new destiny.  
And the Universe looked back,  
But shined forth.

Someday... young star,  
When you are free and have reached your destiny,  
There will be another bright, young star,

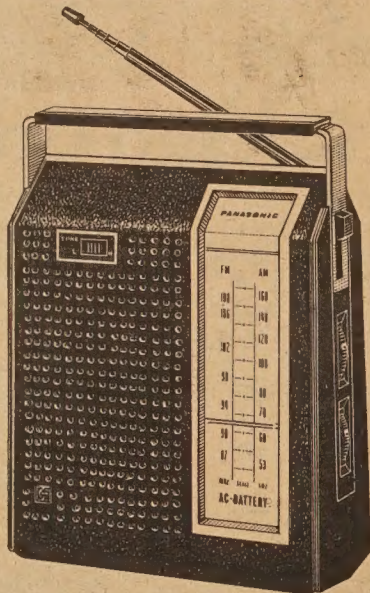
Reaching forth for its freedom.  
And you will look back,  
And want, only, to shine forth.  
But look back again.

Let your rays shine out,  
Let them touch the new, young star

Show him a destiny...  
A new destiny  
For both of you.

Beautiful light, shine on—  
Young star,  
Shine on—Together.

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# 人口問題

(上接首頁)

三億零五百一十萬。二點四五個，則為二億八千八百八十三萬，二點一一個，則為二億七千一百一十一萬。現在美國婦女平均的生育率是二點三個，過去以一九五七年的生育率為最高，是三點八個。

人口增長，將影響國內的經濟、政治及社會生活，教育家要預定學校環境計劃，商人要為市場對象設計，選舉情況亦將有大變動。將來不論人口額增高至百分之五十七，或低至百分之三十二，增多一億以上或僅數千萬人都不足為數，勢將增加新學校及擴充消防及警察設備，與此直接有關的是徵稅會跟着增加。

在三十年的婦女，生育的平均年齡為二十七點八歲；現在的婦女則為二十五點八歲，但估計人口的消長，并不單純在一兩方面的，例如社會觀念與風氣，如合法墮胎，節育之推行等都會抑止人口膨脹，但每年美國平均新增移民四十萬，也應計算在內，此外，還有以下調查局考慮之列：

之獨身男女自一九六〇年以來，尖銳地增加，而現在百分之五十六男性及百分之四十五女性，都是在這一年紀集團中。

(二)一九七〇年七月一日的統計，美國人口佔二千零二十萬是六十五歲以上老人，二〇〇〇年時，老人數可能增至二千八百八十萬。

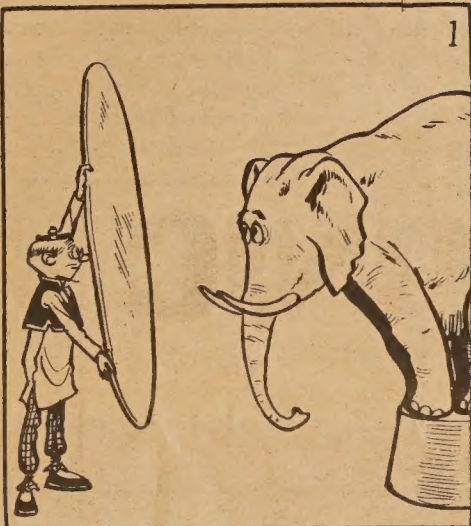
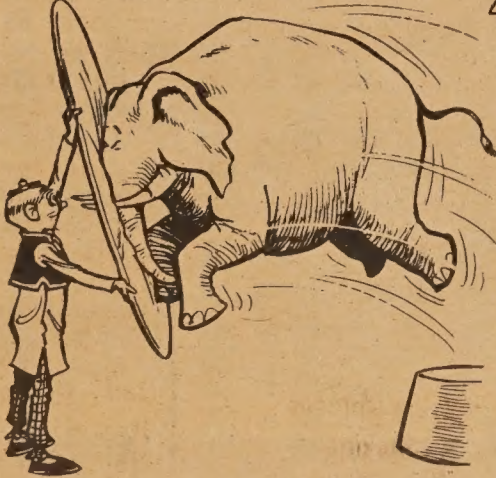
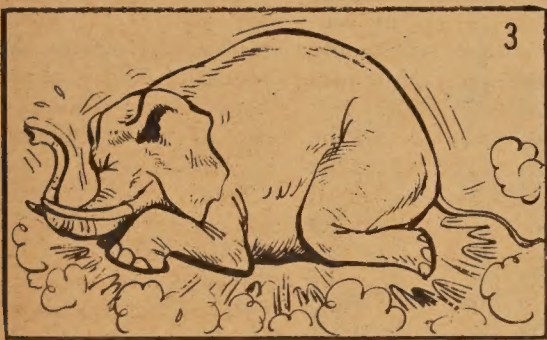
(三)一九七〇年七月一日，二十五歲以下的美國青年佔總人口額百分之四十六，二〇〇〇年時，可能佔百分之四十八。

(四)一九七一年九月一日美國人口估計為二億零七百四十萬，去年九月一日為二億零四百八十萬，由此增長率亦可作人口增加的預測參考。

至於華人在美人口，三十年後，至二〇〇〇年時，可能增加一倍多，那時將達一百萬人，由於華人生育率平均較美國人為高，再加上新移民的增加，卅年後多一倍，還是很保守的。

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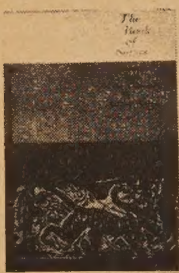
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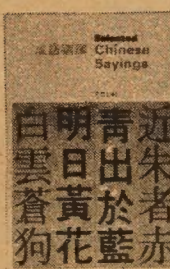
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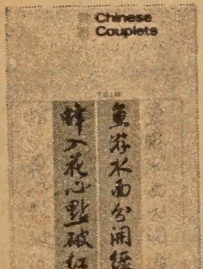
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隨筆

## 跖之徒

余卓雄

古大盜跖之徒問跖曰：「盜亦有道乎？」跖曰：「何適而無道耶？夫妄意室中之藏，聖也。入先，勇也；出後，義也。知可否，知也。分均，仁也。五者不備，而能成大盜者，天下未之有也。」

跖簡直把偷盜搶劫說成「造反有理」，把犯法、立法、司法都繫於己身。他的「五道」，還缺「一道」，就是「良」，善也，賢也。跖雖橫行，胆識俱全，但他不敢提起「良」，不是他不知道，而是「良」每苦其心。

貪而奪人所有謂之聖，不問而入謂之勇，非洗掠一清而後出謂之義，蓄意圖謀謂之知，分贓中飽謂之仁，五道也者，確使人目不忍睹！英伊麗莎白女皇授勳給瘋狂搖滾樂者披頭四人，一位身歷百戰的英雄憤然把自己的勳章扯下抗議，其恥與爲伍，有先見之明，披頭四的道德行爲，及其影響今日青年，從興起到末落，不過是幾年間的事實。

我們仍然住在一個野蠻的時代，英雄或大盜，魚目混珠。文明或未開化，全然要看人願否面對良知的審判，人的學問，無疑成熟燦爛，但在一錢之間，其粗曠強頑，和古代一樣。這種發洩，特別在音樂、文學、社會問題、道德觀、家庭組織中明顯看到，不但粗魯不文，俗不可耐，而且反派成了正派。

盜跖之道的信徒，視警察如仇。平民自危，安戶不出。葛培理說：「從前是犯法的被關在門內，守法的在門外行。今天是守法的被關在門內，犯法的在街上橫衝直撞」。查理士，達爾文提倡人本野獸論說造成最大的悲劇，就是承認「爭奪」是進步的表現，因之，人在地上的責任本是建造而非破壞的目的，一被否認，盜亦有道矣。

可喜的是，理論終歸理論，盜既有「道」，其良知未泯，因上帝的靈，活在人心，這才是文明進化的原動力，是萬福的源泉。友人帶來給我一張唱片，是黑人歌星貝爾，哥士比所唱的。朋友激動地推着我的肩膀道：「你聽聽！現在就聽聽！」留聲機開動了，傳出了一陣搖擺旋律，加上大小鼓，和貝爾，哥士比的沙啞嗓，嘈吵不堪。我有點摸不着頭腦。歌詞是一個小偷的自述，說他怎樣偷除別人車上的胎輪。我對朋友說：「還是把它關掉吧。」

「不！好戲還在後頭呢。」他叫我忍耐一下。忽然那粗野的樂聲隱去，進來的却是一小隊人在唱聖詩，音韻和平悠揚：「收成在大家……」。貝爾的歌詞繼續唱說，那小偷在街頭聽見基督教救世軍的佈道歌聲，不禁良心自責。我一直把唱片聽完，對末世紀的反抗，看見一線曙光。想起現在在紐約百老匯最流行的歌劇：「耶穌基督，超級明星」，有人評爲把虔誠的宗教故事演成馬戲班，我雖然沒有看過，但總覺得人對上帝的渴望，應在各種角色中表達，因爲上帝是全人的，他憐憫我們，並不因我們的文明或野蠻，有所歧視。

有一次，達爾文來到南太平洋的一個海島，其地土人互相獵殺爲樂。達爾文要在其中觀察並證實其「適者生存」的道理。隨後有一隊牧師到達，展開感化工作，很快便把吃人的惡習戒除了，他們的「進化」，並不循流血傾軋，這件事使達爾文印象很深，當他回到倫敦，一病不起，懺悔他對世人最遺憾的地方，要算把進化論遺留給他們。

我一向欽佩立法家對法律設立的智慧，甚至對一個普通人在行政守法上的努力，不論成功的大小，他們才是文明的貢獻者，很多本來是極端自私的人，變了慷慨赴義，乃因其心受了感動，盜跖之道，至此便無地可容了。

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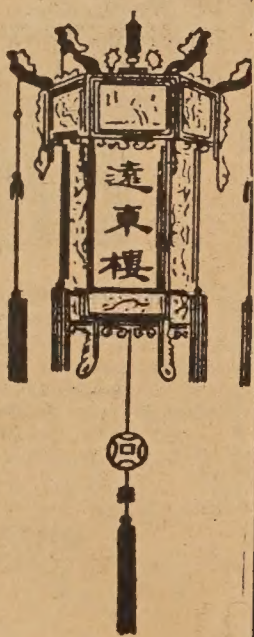
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# 現代市場調查研究

周維傑

現代的企业經營要有新的頭腦，因為現代的商品市場是多變及求新的，爲了刺激商品在市場上的胃口，商品本身要不斷地在品質、形狀、用途上力求改進和革新，以滿足廣大消費者的需要和慾望。際於市場調查的漸被企業經營者的重視，企業經營者更了解「商場如戰場」，「要打戰就要上實際戰場觀察」的意義，因此，他們不惜花費巨大的費用到各地的市場，作實地的市場考察，這方面現在做得最成功的商業國家當然要算日本，日本的企業經營者在其國內和國外的市場，市場調查的工作做得相當徹底，在國外市場調查的研究，日本的市場推廣代表們從北半球到南半球，足跡走遍全球，以求配合兩地市場的實際供求情況，以及供給公司決定市場政策的參考資料，以加強和增進公司業務的擴展，難怪日本的國際貿易業務進展遙遙領先，這是吾人應該好好學習及迎頭趕上的。

市場調查研究，是包括關於市場管理工作所有的研究活動，市場調查研究，包括各種不同的相關的研究，諸如(一)市場分析是一種市場大小位置、性質及特徵的研究。(二)銷售分析大都是一種銷售資料的分析。(三)消費者研究、動機研究，即是研究、發掘、分析消費者態度、反應及嗜好。(四)廣告研究，主要的是對廣告管

理工作作一個分析。(1)市場大小位置、性質及特徵的研究。一個公司的商品生產無論如何好，一定要有一個市場來銷售它。因此，公司商品的推廣首先要分析現有商品市場的大小，包括國內和國外的市場。商品市場的變動常隨著季節變動、政治因素、經濟因素等時有變化。國外市場的特徵要能適應當地消費者的

風俗習慣和生活方式，譬如中東地區的回教國家，絕不能發展豬肉罐頭產品的市場。(2)銷售分析的研究。商品有了有利及廣大的市場之後，一定要靠能力強的推銷員來銷售。能力強的推銷員的銷售方法一定要配合公司銷售的方針，公司要機動地建立及校正銷售區域，並要時常聽取推銷員關於消費者反應情形的報告。在現在市場多變化的情況之下，更要時常研究競爭價格及改進銷售方法，和加強對顧客的售後服務工作，以促進消費者再次及一直愛用本公司的商品。其次，關於設置推銷員的銷售限額，及訂定推銷員標準，建立推銷員之報酬制度以鼓勵增進業務的推廣，這些工作的研究，企業經營者皆不可忽視。

而成為個別市場研究中最新並最爭論的題目，它是心理及社會動機的分析，這動機影響市場行爲。消費者潛在意識的動機的研究，必須應用心理學的研究，與消費者作更深入的交談，以求更了解消費者的反應。(4)廣告研究。現在企業的經營費用有大半的數目是花在廣告的費用上。一個公司的商品在國內和國外的市場上的推廣，必須藉良好的廣告來帶給廣大的社會

好的消費者知曉，因此良好的廣告工作，是公司經營得勝的主要因素。但企業經營者要能恪守商業道德，不能做不實或誇張的廣告。廣告管理的工作直接影響廣告的效果，主持廣告工作的從業人員對於廣告效果的評價，廣告媒體之選擇，廣告主體及性質等等的研究，皆要配合實際市場的需要，以增進消費者對公司商品的認識和信心。市場調查，是企業經營的一項重要工作，憑靈感而經營企業的時期，已經過去了，許多事業都因盲目經營而失敗，所以高明的企業經營者應重視市場調查工作，以求發展公司業務的推廣。

## 埠華訊簡

※商會籌辦選美  
機上設招待會

舊金山中華總商會，定于十二月一日(星期三)下午三時，在舊金山國際機場泛美航空公司七四七巨型噴射機「全美華埠小姐號」舉行酒會，招待埠上名流，中西報館及電視台記者，宣佈一九七二年農曆新年慶會工作開始，由泛美航空公司領導參觀，最新航空設備，並放映七四七噴射機起飛與降落情形，及各地風光電影，以娛佳賓。總商會爲增加招待會愉快氣氛，特邀三藩市華

埠小姐方愛平及其他佳麗參加。  
※新年慶會期間  
舉辦攝影比賽

本市華藝攝影學會暨中華總商會，將於七二年農曆新年慶會期間，繼續舉行(第四屆)全美洲華人攝影比賽，并假都板街一千號國民儲蓄貸款會大堂作盛大展覽。  
作品徵收即日起至七二年二月五日截止，二月十二日評選。凡屬攝影同好僑胞，俱可參加。

索取表格地點如下：  
一、華藝攝影學會，市德頓街七五二號十九號室。  
二、福星公司，積臣街六六四號。  
三、眞光照相館，企李街八六二號。  
四、江南攝影器材公司，都板街九一三號。  
五、新時代攝影器材公司。

機研究。製造商不能對他的商品盲目設計及包裝，假使他要在銷售方面贏過競爭者，他必須測定他的市場需要及利用價值，用以決定這些需要之最確實的方法，是經由市場調查，以交談及函詢方式，知曉消費者的反應，以及知道消費者對其產品設計的意见和評價。動機研究，在近年來被人重視，



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市場調查，是企業經營的一項重要工作，憑靈感而經營企業的時期，已經過去了，許多事業都因盲目經營而失敗，所以高明的企業經營者應重視市場調查工作，以求發展公司業務的推廣。

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# 華埠人語

自尼克遜總統宣佈新經濟政策以來，全球股票市場遍吹淡風。日本股票平均下降百分之十五，德國下降百分之十七。最甚的是荷蘭，降了差不多四分之一。

## 中共入聯合國後，

最忙的要算聯合國中三位中文傳譯員。據高級傳譯員方家程說，他們現正熟讀人民日報及北京評論的詞語，如「走資派」和「亞非拉」(即亞洲、非洲和拉丁美洲)都是他們未看過的。而且自中共代表團抵達後，不但中共代表們用華語演講，別的代

表也會用起華語來的，方君說上週匈牙利代表沙陶爾地以華語致詞歡迎中共代表團，確使中文傳譯員意想不到云。(圖為高級傳譯員方君)

## 紐約市民近日可常

見中共代表團人員四出找尋房屋。聞羅斯福酒店每日租金高達二千餘美元云。

## 私立學校確不易維

持：上週三藩市天主教教區轄下中學教員罷教後，兩天前紐約區三百廿九間教會私立學校教員又宣佈罷教。教員們要求減低每班學生人數及加薪，校方說學費已不能再加，那裡有錢加薪呢？

## 姚蘇蓉來美演唱

「淚盈歌后」姚蘇蓉已和本市殷商李道慎為首的娛樂集團簽約，即將來美登台演唱。姚蘇蓉近年走紅歌壇，已達顛峰狀態，她的「今天不回家」仍為時下最熱門歌曲之一。

## 中國金銀器展

地揚博物院的一「亞洲文物中心」將由十一月廿三日起至十二月廿六日期間，展覽中國古代之金銀及瓷器，一百五十件名貴展覽品是世

## 聖誕郵件

對於聖誕節郵件，郵政局總希望國民以早寄為佳，其不能早寄者，亦應及時投郵，方能趕及聖誕節收到，其時間表如下：

## 國內郵件(夏威夷及阿拉斯加除外)

郵包應於十二月一日以前寄出，聖誕卡(一等郵政)亦要在十二月十日以前寄出。本地省市郵件，郵包要在十二月十日前寄出，聖誕卡需於十二月十五日以前寄出。航空郵包最遲寄出日期為十二月十五日。航空聖誕卡最遲寄出日期為十二月廿二日。

## 公共住宅停建

三藩市公共房屋建築主任堅尼稱，大埠原定建築住宅八百單位，以備老人居住，現因聯邦房屋及都市發展部停

止撥款二千萬元資助本市建築，故上述之建造計劃，只得暫時停止。

## 堅尼又稱，大埠尚

有老人二千五百餘人，經過審查，合格入住公共房屋，現在聯邦停止撥款，故安置無期。

## 羅省國泰銀行

擴建落成典禮 羅省國泰銀行於十一月十日下午五時至九時舉行擴建落成典禮及盛大慶祝酒會，中外來賓前來致賀者達千人以上，場面極為熱烈。

啓門典禮在下午五時正由該行總經理程達民及董事會主席德路聯袂主持，副總理胡國棟同時引燃一長達萬響之鞭炮，在鼓掌聲、鞭炮聲，來賓之祝賀聲及中華

鼓樂隊樂聲中，該行此一劃時代之新猷，遂正式呈獻於公眾之前。

## 耗資七十萬元而予

以擴建後之國泰銀行，其面積較前增加幾達三倍，櫃台窗口共達十二個，並在戶外新增駕車存款設備四座，行內各部門之安排設計，均較前遠邁甚多，今後為公眾提供更週到滿意之服務，定可預卜。

## 教育局擢升計劃

市教育局長沙顯，上星期四宣佈新計劃，以少數民族接替白人教



影儷婚結美智黃與增丕李 (攝吟少李)



。攝時餅切婚結士女蓮璧伍與君明志黃 (攝吟少李)

育行政人員，按照五年計劃，首次擢升少數民族百分之八十，次年百分之九十，隨後三年百分之百。

申請入省立學院 一九七二年秋季想讀省立各學院的學生注意，申請截止日期為本月卅日。

學校當局說，凡在十一日至卅日期間提出申請的，都可以得到同樣的考慮機會。同時，在全省十九所學院中，只要向一所學院提出申請即可，他們會依照所填優先次序，逐一調配的。

屋崙「東西學社」 自聯邦勞工教育兩部獲得撥款五十萬元，專門訓練新移民英文教育之用，其教授方法：(一)利用最新式電腦教學及自學儀器。(二)採用傳統課室授課方式。

該社本學期註冊時，申請者超過六百五十人，而學位只有二百四十個，所以今後希望擴充此項計劃，俾能多收學習者云。

# 日 月 潭 之 戀

東行漫筆之十

關字

涵碧樓真是一個雅緻的名字，實在的，它也名符其實地被青山翠谷所包圍，前面是蒼鬱的樹林，後面是澄碧的日月潭，到處是綠。

涵碧樓的建築稍為古老的，但裏面的設備却是現代化的，每個房間都有電視機，附設的餐廳也具一流水準，後面有一個大涼台，可一覽無遺地看到日月潭的全景，黃昏日落，清晨日出，日月潭的景緻不同，或者是月白風清的良夜，細雨迷濛的晌午，都是那麼富於情調的，滿帶詩意的。

從涵碧樓下山，約行七八分鐘，那裏有一個小市集，食品店和禮物店都開夜市，我們把行李安頓好，吃過晚餐後便到那小市集去逛逛，禮物店有風景咭片，山地土產，台灣綠玉裝飾品，中國娃娃等，食品店則包括南北菜式，他們大多是家庭經營，所以生意競爭得很劇烈，老板的女兒都在門前拉客，訓練了一套花言巧語來招徠生意。

山居寂靜，雖然是大熱天時，但却睡得很好，翌晨(六月廿七日)四時起床，因為心裏惦記著要看日出也。

攜備了攝影工具，到涵碧樓後面的大涼台去，把日月潭的全景攝入鏡頭，並到附近走走，這裏也有一個「教師會館」與涵碧樓為鄰，建築較現代化，半圓的開門

，遠看像一個馬蹄形，綫條簡單。

日月潭是在海拔二千四百呎的山頂上，原是兩個大湖，兩湖之間有一個小島，因為圓如珍珠，所以便叫「珠子島」，現在則改名為「光華島」。

這兩個湖在島北的形如日，是日潭，在島南的，却像一個上弦月，所以叫月潭，兩島並稱日月潭，妙的是以「光華島」為分界，這島便成為日月光華凝聚的明珠了。

日月潭是天然大湖，湖水澄碧，深達百呎，面積共二十四公里，這裏不僅是休閒度假的勝地，可遊船爬山釣魚，更可悠適地「行吟澤畔」，同時還是台灣省最大的水力發電所，供給民間和工業用電，所以她具有「力」與「柔」的雙重性格。

遊湖是很方便的，包一隻遊艇所值無幾，我們從涵碧樓的斜坡小徑石階下山至湖畔碼頭，那裏有一個精緻的小亭，以備候船的遊客坐立之用。附近的山地姑娘三五成羣地盛裝迎客，出租山地服飾，並自任模特兒和遊客拍照，以博小利。

山地姑娘大多是健美的，棕色皮膚，圓臉，大眼睛，還可能襯上兩個笑渦，她們出來和遊客拍照，所以臉上都經過化妝，甚至有些戴上假睫毛的，由於教育普遍，她們都說得一口流利的國語，和剛化的內地人已無多

大分別了。

坐上遊艇，人在湖上，水光潋灩，青山倒映，甚富情調。先在光華島登陸，島很小，但真的渾圓如珠，從前日月潭還叫「龍湖」的時候，無疑地，這個島便成「龍珠」了。

遊艇繼續到三藏廟去，這是唐三藏靈骨奉安所在地，此外還有要登上三百六十五級石梯才到達的文武廟，是供奉文聖孔子和武聖關公的，裏面住有道士，招待參觀遊客。

在日月潭東岸的是從前山地人曹族聚居的地方，現在叫蕃社或德化社，為了日月潭已成為名勝區，遊客絡繹不絕，造成這個山地村落也興旺起來，村中大興土木，房屋都已成為現代化的建築了。

山地姑娘穿著原始裝飾伴遊客拍照或導遊，禮物店，土產店到處皆是。這裏住著一位毛王爺和他的幾位公主。他們那一區叫作「毛家花園」，也是遊客必到的地方，有一個曠場，作為表演山地舞之用，有時也以杵棒白作爲節拍唱歌。

我們在日月潭居留的時間不長，老實說，我們到此來還是觀光遊覽性質，談不上享受山水之樂，如果能悠閑地在此休憩三數周，不是那麼匆匆的來，匆匆的去，便又大異其趣了。

當天的下午，我們便離開日月潭下山回台去了。

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邵仁枚 監製

## 文編

## 留美學生怪癖

有些留美學生過着單身，生活是不錯，但先生年齡較大些，精神上的苦悶，難免就養成一種特殊的習慣，無以名之，姑且叫做「怪癖」。尤其是年齡比較大一點的，而且家在大陸的，因為和自己的家人早已失去連絡，再加上美國的生活緊張，在學校時，年齡一大把，還要和美國十八、九歲的年青小伙子競爭成績，本已十分吃力，在追女朋友方面更要差人一着，又要爲了生活而奔波，精神上受到多方面的壓迫，總覺得自己是個受害者，爲了防衛自己，無形中就養成了一種怪癖。

有一位是學工的，在紐約一家大公司做事，因爲工作勤奮之故，職位提升得相當之高。有一次，乘留學生回國觀光團之便，在台灣經人介紹娶了一位年青漂亮太太，夫婦倆雙雙回美，住在

之。他也不上餐館，有一次他太太要請一位朋友上紐約，他太要請一位朋友上紐約，他把她倆送到那裏便自己先走了，然後算好時間，到時候，他到餐館付帳連帶接她們回去。甚至於朋友請客，他到了人家只是意思到，東西是一點都不碰，以求衛生到底。

還有一位又是另一種衛生觀念，他一表人才，天資

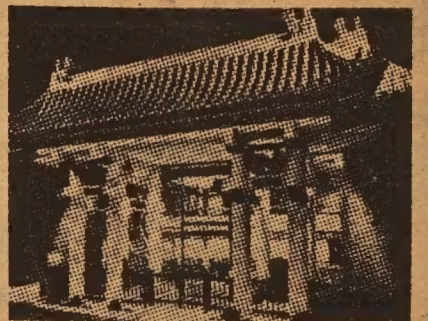
## 學問家

英國哲學家培根，他可以说是鼓吹方法論革命的人，他有一個很有趣的譬喻；他將做學問的人運用材料比作三種動物。第一種人好比蜘蛛，他的材料不是從外面找來，而是從肚裏吐出無窮無盡的絲做成很好看的蜘蛛網，這種人叫做蜘蛛式的做學問的人。第二種人好比螞蟻，他們找得了材料就堆積起來，但不能用這種材料做一番製造的工夫，這種做學問的人叫做螞蟻式的學問家。第三種好比蜜蜂，蜜蜂出去採花，回來後，自己又加上一番製造的工夫，成了蜜糖。培根說，這是做學問人的最好模範——蜜蜂式的學問家。

培根這三種比喻，也是代表做學問的過程：在開始先學蜘蛛，螞蟻大量搜取材料，等材料足夠了，再學蜜蜂把它製成有益人類的蜜糖，這才是真正的學問家。

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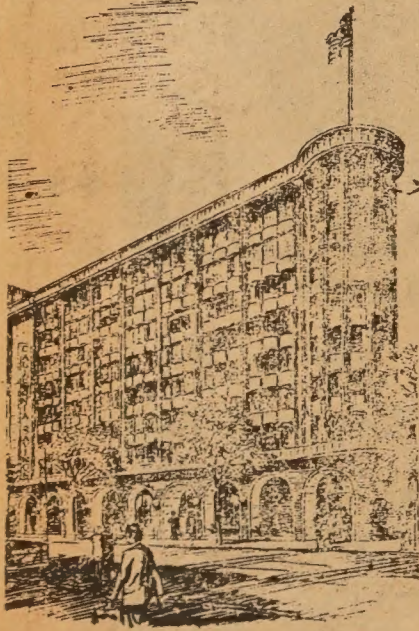
800 Market St., San Francisco, California 94102

Tel: 986-3600

## 會款貸蓄儲省加

號〇〇八街結孖行總

本會經營儲蓄  
會一切業務  
本市及鄰埠設  
分行五間爲各界  
服務  
每戶有政府保  
險二萬元  
活期存款年息  
五厘。三個月存  
款年息五厘二五  
。一至五年存款  
年息五厘七五。  
兩年至十年五厘  
元存款年息六厘  
按日複息每月  
十號前存款均由  
一號起息  
華務部經理 謹啓  
楊林秀芳



過人，但就怕洗澡，或者認爲洗澡會把元氣洗掉，衣服都穿到發亮，這樣才顯得書卷氣濃。這位仁兄可以連鞋帶雨衣一起往被窩裏裝，經常如此睡覺。其實說來也難怪，每天做工，做完工接着上課，上完課回到家裏已筋疲力盡，那有精神再洗澡換衣服，本來想先休息一下再洗澡還來得及，但沒想到一睡下去就醒不過來，也就祇好草草了事。第二天又要上班，習慣成自然，就這樣保留下來。有一次他的洋房東太太把洗澡水放好，再請他去洗，三請四催之後，一生氣乾脆把他拉進澡房，把門關起來，以爲這一下他總該洗澡了，豈知房東太太前腳出門，他也悄悄溜進被褥裏睡了。真可謂「吾道一以貫之」了。

(摘自中國婦女，原作者蔡能瑛)

# 院戲都華

院五二八街尼堅市港三國美  
BELLA UNION THEATRE  
828 Kearny St., Phone: 421-4824



點解大爆棚?  
以空手道演出拳雨脚風十分刺激足以滿足武俠迷。  
二、張清演活然代表作。

龍虎風雲  
LE KARATE

張清 王戎 秦蜜 易原 白宇  
領銜主演  
空手道 鐵沙掌 天下無敵 跆拳道 李湘

太太懷孕了  
加映 同場

◎和平共存  
紐約市共有八萬八千八百零二名，但據統計，市中的老鼠亦有八萬零二千五百零二隻。金山客曰：當今之世，其不能互相消滅者，惟有「和平共存」耳。

◎地下活動  
於兩年前開始興建之港九隧道，明年將可啓用。

金山客曰：可預見者，一九七三年以後之香港居民，其轉入地下活動者更頻繁矣。

◎掃地勝斯文  
紐約清道夫其資深者，年薪可達一萬五千元。

金山客曰：莫謂斯文不掃地，如今掃地勝斯文。

◎喜劇？悲劇？  
喜劇明星史基頓與其結婚達廿六年之妻離婚。

金山客曰：其在舞台演喜劇而在人間演悲劇乎？

報西東  
贈送親友  
名貴大方

金山客  
批世情

◎牙醫好牙  
加省副省長倫克促請牙醫，提供廉價服務以利窮人。

金山客曰：可惜美國牙醫，均有一副好牙，對顧客一咬，「吃水」深矣！

◎成家難  
母：仔呀，乜你成廿歲人都還未結婚呀？  
子：我唔係唔想結婚，只係有人肯嫁我啲！

母：點解啲？  
子：個的有錢嘅女人唔嫁我，窮嘅女人我又唔想娶。

母：咁娶個乜又唔係有錢又唔係窮嘅女人就得啦。

子：個的女人亦唔肯嫁我嘅。

母：有乜嘢理由啲？

子：個的女人話我既然錢唔多得過佢，嫁俾我有用，錢又唔少得過佢，呢世人一定冇得達，所以都唔願嫁俾我。

得啖笑〇〇〇  
現場錄音

行分埠華會款貸蓄儲邦聯市藩三  
NORTHERN CALIFORNIA'S FIRST FEDERAL ASSOCIATION

**San Francisco Federal Savings and Loan Association**

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1040 Grant Avenue  
421-5421  
J. K. Ghey, Manager  
HEAD OFFICE: Post & Kearny - San Francisco  
TEL: 982-8100

**院戲界世**  
WORLD THEATRE  
644 Broadway, San Francisco  
Phone: YU 2-6085

十一月二十五日起獻映

**雙龍丹鳳朝皇都**  
鳳凰女 林家聲 譚蘭卿 陳好逑 劉月峰 聯合主演

**七彩歌唱片霸**

**紅燭火**  
任劍輝 李香琴 任冰兒 吳君如 劉克宣 歐陽儉 主演

**利息優厚 額外安全**

本分行設立於華埠最早。逾十二載。歷史悠久。熱誠服務。信譽卓著。今後將仍本初衷。繼續努力：

- (一) 活期儲蓄簿：給息年率五釐。每年複利實得五釐一三。存款多少無限。
- (二) 三個月期儲蓄券：給息年率五釐二五。每年複利實得五釐三九。最少一千元。
- (三) 一年期至五年期儲蓄券：給息年率五釐七五。每年複利實得五釐九二。最少一千元。
- (四) 兩年期至五年期儲蓄券：給息年率六釐。每年複利實得六釐一八。最少五千元。
- (五) 保險箱：設於特建土庫內。構造堅固。穩妥安全。無虞意外損失。取費低廉。
- (六) 房屋貸款：免費派員估價。
- (七) 出售美國通運公司旅行支票。及免費寫香港赤

▲各儲蓄戶均有聯邦政府保險至二萬元。存款於每月十日以前存入者。概自該月一日起息。每月十日以後之存款則自存入該日立即起息。每季三個月派息一次。存款給息至提支日。

◎如欲將其存款轉來增加收益者。可免費代收。

**目前金融情形。購置實業仍為最佳投資。**本行有專員辦理。免費估價。

**歡迎垂詢。必竭誠解答。**

營業時間：星期一至星期四每日上午九時至下午四時  
星期五至星期六每日上午九時至下午六時  
地址：大埠都板街一〇四〇號  
電話：四二一—五五五五，四二一—五五五五



半毫一份每・期六十四第卷五第・四廿月一十年(一七九一)十六國民華中

展望三二十年後美國

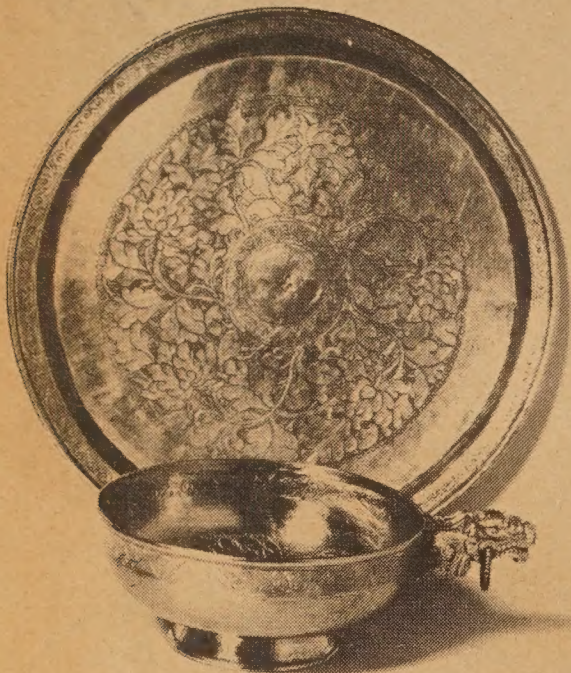
## 人口增長帶來問題

美國的專家們，已開始研究二〇〇〇年的估計，也會達到二億七千一百萬，較現在多

## Asians and Seattle schools

## 變政國泰

## 僑華害危



金國中古覽展將館物博揚地  
及杯金之代宋爲圖，器瓷銀  
。碟金

This beautiful Chinese gold cup and gold plate are on display now at the De Young Museum.

泰國立場一向親美，今美國在越南已打退堂鼓，尼克遜總統亦已隨時準備作北京之行。泰國將被迫與中共談判建交。泰國北部年來游擊隊伍甚爲活躍，南部

上週泰國政變，他僑總理頒佈緊急修例，廢除憲法，解散內閣，全國戒嚴，嚴禁政黨活動。他僑擁軍政大權於一身；十八日召開記者招待會，宣佈此次政變，乃因國際政局混亂及泰國內部不安而起。據合際社曼谷電訊他僑又謂不知泰國三千五百萬華人靠向何種主義，如果屬意共產時，則益增泰國內部困擾云。

亦是馬來西亞共黨部隊出入之地，因此他僑說出在記者招待會上的幾句話，相信是由衷之言。可是作爲海外華裔的一分子，我們不能不向他僑對華裔的指控提出抗議。因爲他懷疑華裔對泰國是否忠心的幾句話可能導致泰華兩族間之互相猜忌互相敵視。過去我們看到印尼狂徒殺戮華裔，馬來巫兵以機槍掃射華人，南越軍人不經審訊當街槍決華裔等等慘劇，實在不忍再見華裔在泰國又被迫害。

六千六百二十萬人，或者增加了百分之三十二。這裏所謂最保守的估計，即是說另外還有一個來自人口調查局的預測，其數字則爲三億二千二百萬人，較一九七〇年增加百分之五十七，人口調查局預測數字較多，是根據美國女人之爲人母，年齡將來可能趨早，易言之，亦即會多生兒女。人口調查局會擬下四項預測，第一、假如美國婦女平均生兒女率爲三點一個，則二〇〇〇年時，美國人口將達三億二千二百三十萬，如係二點七八個，則爲

兵役局宣佈凡緩役青年持服役號碼一二五以上者，可在本年十二月卅一日前寫信申請再予分類。在明年一月一日後被徵服役之成數將會銳減，甚至不會被徵云。

勞工部稱大學畢業生一生中比中學畢業生平均多賺二十三萬八千元。父母們可用此數字鼓勵子女向學。

航空工程師失業人數日增。加州大學羅省



分校組班協助他們轉業或自創一門生意，頗爲成功。(圖爲華裔張本生君在班上介紹他發明的護牙器。)



Bansun Chang diagrams his dental maintenance tool

從另一個角度來看，這事又一次證明了僑民在外不能再受到中國政府的保護。猶其是世界各地反華情緒一天未減，或左或右的華裔都會一同遭殃。華裔們唯一的出路，就是擺脫與中國政黨的聯繫，全力參與僑居地的社會福利及政治活動，以事實告

訴其他各族人民：華人出洋、賺了錢回中國的時代已過去了。我們在僑居地賺錢，也會在僑居地化錢。我們不再是一群游商，我們也不再願被目爲「外國人」。讓華裔們都能正視現實，負起僑居地社會與革的一份責任，真正正地做僑居地社會的一員！

(劉池光)

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